

**PROGRAM OF STUDY AND DETAILED READING LIST**

<b>DAY ONE – SUNDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>How do we prepare to teach about different cultures and uncomfortable topics?</b>	
<b>Theme</b>	<b>Where Am I From?</b>	
<b>Readings</b>	<ul style="list-style-type: none"> <li>• “The Sapelo Project” by JL Josiah “Jazz” Watts.</li> <li>• Dorsey, Allison. “Black History Is American History: Teaching African American History in the Twenty-First Century.” <i>The Journal of American History</i>, vol. 93, no. 4, 2007, pp. 1171–1177.</li> </ul>	
2:30 pm	Welcome	Co-Directors
3:00 pm	Introduction to Nobis Global Action Model & Nobis Big Ideas	Christen Clougherty
3:30 pm	Overview of Design Thinking	Christen Clougherty and Jillian McRae
4:00 pm	Unpacking Identity & Situating Perspective Activities <ul style="list-style-type: none"> <li>• Creating a Safe Space</li> <li>• Where Am I From Poems</li> </ul>	Christen Clougherty and Jazz Watts
5:00 pm	<b>Project Planning Work Session – Empathize</b>	Christen Clougherty and Jillian McRae
5:30 pm	Group Reflection – Self, Others, Systems Reflection Model	Christen Clougherty
6:30 pm	Welcome Reception Hosted By Nobis Project featuring Gullah-Geechee Meal	
	<p><b>Presentation of excerpts from “The Sapelo Project” by JL Josiah “Jazz” Watts</b></p> <p>Meet with author, performer and Sapelo descendant, who created “The Sapelo Project.” This theatrical piece offers a detailed interpretation of the lives of enslaved Africans brought from West Africa via the Middle Caicos to America and their decedents. Listen to performance excerpts and harrowing historical accounts, as the artist brings to light how his ancestors’ maintained their family traditions while under the very vestiges of slavery. The artist shares, “This story is about how they made music when they couldn't speak, how they danced in order to feel, how they loved one another through it all. It is not just African history or even African-American history. It is American history. And it belongs to all of us.”</p>	Jazz Watts
<b>DAY TWO – MONDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>What influences were at play in the construction of the Gullah-Geechee culture? What was gained and what was lost?</b>	
<b>Theme</b>	<b>The Creation of the Gullah-Geechee People: Influences from Africa and from Living in Bondage</b>	
<b>Landmark</b>	First African Baptist Church, Yamacraw, Beach Institute	

<b>Site(s)</b>		
<b>Readings</b>	<ul style="list-style-type: none"> <li>Gomez Chapter – Turning Down the Pot: Christianity and the African-Based Community in Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum South.</li> <li>Karen B. Bell. “Rice, Resistance, and Forced Transatlantic Communities: (Re)Envisioning the African Diaspora in Low Country Georgia, 1750-1800.” <i>The Journal of African American History</i>, vol. 95, no. 2, 2010, pp. 157–182.</li> <li>Hamilton, K. (2012). Mother Tongues and Captive Identities: Celebrating and "Disappearing" the Gullah/Geechee Coast. <i>Mississippi Quarterly</i>, 65(1), 51-68.</li> </ul>	
8:30 am	Big Ideas Activity: Zoom!	Christen Clougherty
9:30 am	<p><b>The Transformation of African Identities in the Colonial and Antebellum South</b></p> <p>The transatlantic slave trade brought individuals from diverse African regions and cultures to a common destiny in the American South. Explore the tangible links between the African American community and its African origins and trace the process by which African populations exchanged their distinct ethnic identities for one defined primarily by the conception of race. Examine transformations in the politics, social structures, and religions of slave populations through 1830, by which time the contours of a new African American identity had begun to emerge.</p>	Michael Gomez
12:00 pm	Lunch – teachers pre-order from a variety of local restaurants and runners bring to site	
1:00 pm	<p><b>Day Clean Journey’s African American History Bus Tour</b></p> <p>An informative journey where one learns about the contributions of Africans in the creation of the colony of Georgia, the State of Georgia, and the City of Savannah; the “first Underground Railroad”; spiritual and cultural highlights of Africans in Savannah.</p>	Jamal Touré
3:00 pm	<b>First African Baptist Church Museum Tour</b>	Jamal Touré
5:00 pm	<b>Project Planning Work Session – Define</b>	Co-Directors and Jillian McRae
5:30 pm	Reading Discussion & Group Reflection	Jamal Touré and Christen Clougherty
6:30 pm	Dinner on Your Own	Christen Clougherty
Evening	Work on Projects	
<b>DAY THREE – TUESDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>What is the Gullah-Geechee influence to American civic and democratic life?</b>	
<b>Theme</b>	<b>Gullah Geechee Religious, Education and Cultural</b>	

	<b>Institutions</b>	
<b>Landmark Site(s)</b>	Sites of former Clandestine Schools, Sites of the Economic System of Slavery (US Customs House, Cotton Exchange, former locations of banks, brokers, and yards)	
<b>Readings</b>	<ul style="list-style-type: none"> <li>• Gomez. "Africans, Culture, and Islam in the Lowcountry." African American Life in the Georgia Lowcountry. Edited volume. Athens: University of Georgia Press, 2010.</li> <li>• Matory, J. (2008). The Illusion of Isolation: The Gullah/Geechees and the Political Economy of African Culture in the Americas. Comparative Studies In Society &amp; History, 50(4), 949-980.</li> <li>• Greaves, Dara. "Gullah, African Continuities, and their Representation in Dash's Daughters of the Dust" in The English Languages : History, Diaspora, Culture. Volume: 1; 2010.</li> </ul>	
8:30 am	Big Ideas Activity: Power of Language	Christen Clougherty
9:30 am	<b>Footprints of Slavery in Savannah Walking Tour</b> Experience a walk through Savannah's History along the forgotten footpaths of the city. Learn the complete story of Savannah's antebellum years and threads together the story of how intricately the city and its citizens were involved in the institution of slavery.	Vaughnette Goode-Walker
12:00 pm	Lunch – teachers pre-order from a variety of local restaurants and runners bring to site	
1:00 pm	<b>Gullah Geechee People and the Creation of the Black Church</b> This presentation will synthesize some of the African, European, philosophical, and existential conditions that informed the creation of the Black communities of faith, as well as their social context. These contexts included early American experiments with radical notions of cultural inclusion such as interfaith expression and the expansion of rights to all human beings. Black churches that taught equality irrespective of intellect, ability, embodiment or identity.	Walter Isaac
2:00 pm	<b>Project Planning Work Session - Ideate</b>	Co-Directors and Jillian McRae
5:00 pm	Reading Discussion & Group Reflection	Walter Isaac and Christen Clougherty
6:00 pm	Dinner on Your Own	
Evening	Work on Projects	
8:00pm	Screening of Daughters of the Dust (1991) This award-winning film was first feature-length film directed by an African American women to have general theatrical release.	Christen Clougherty

DAY FOUR – WEDNESDAY *		FACILITATOR
<b>Guiding Question</b>	<b>What is the role of place in preserving traditions?</b>	
<b>Theme</b>	<b>Preserving Traditions, Protecting Cultural Lands</b>	
<b>Landmark Site(s)</b>	Sapelo Island’s <b>Hog Hammock Community, St. Luke Baptist Church</b> , founded in 1885, and two sites of the <b>First African Baptist Church</b> , established in 1866, as well as the tabby <b>ruins of the slave cabins</b> from a former French plantation, and Native American shell mounds.	
<b>Readings</b>	<ul style="list-style-type: none"> <li>• Powell, Timothy. “Summoning the Ancestors: The Flying Africans’ Story and Its Enduring Legacy.” In <i>African American Life in the Georgia Lowcountry</i>, edited by Philip Morgan, 253-80. Athens: University of Georgia Press, 2010.</li> <li>• Ray Crook. “Gullah and the Task System.” 2001, Anthropology of Work Review</li> <li>• “Reworking Roots: Black Women Writers, the Sapelo Interviews in Drums and Shadows, and the Making of a New Gullah Folk.” <i>Making Gullah: A History of Sapelo Islanders, Race, and the American Imagination</i>, by MELISSA L. COOPER, University of North Carolina Press, Chapel Hill, 2017, pp. 151–179.</li> </ul>	
6:45 am	Depart for Sapelo Island	
9:00 am	<b>Sapelo Island Tour</b> Take a journey on Sapelo Island led by a direct descendant of enslaved Africans brought to Sapelo in the early 1800s to work on the Thomas Spaulding plantation. Site visits on the island include the <b>Hog Hammock Community, St. Luke Baptist Church</b> , founded in 1885, and two sites of the <b>First African Baptist Church</b> , established in 1866, as well as the tabby <b>ruins of the slave cabins</b> from a former French plantation, and Native American shell mounds.	
	<b>Basket Weaving Demonstration</b> Award winning sweetgrass basket weaver and Sapelo Island resident, Yvonne Grovner demonstrates traditional basketry and shares the history of the art form and how the materials are collected from the island’s natural habitat.	Yvonne Grovner
Noon	Catered Lunch on Island by Descendant	
1:00 pm	<b>Discussion with Descendants</b> Mrs. Netteye Evans about her experience growing up and attending school on island as well as Mr. Jazz Watts who will discuss the history and importance of land ownership to their community.	Jazz Watts and Neyette Evans
3:30pm	Reading Discussion & Group Reflection with Sapelo Island Descendants	Jazz Watts and Christen Clougherty
5:00 pm	<b>Return to Savannah</b>	

6:00 pm	Dinner on Your Own	
Evening	<b>Project Planning Work Session – Refine</b>	Co-Directors and Jillian McRae
<b>DAY FIVE – THURSDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>How did postbellum freedom impact the development of Gullah-Geechee society/community?</b>	
<b>Theme</b>	<b>Pursuing Freedom and Acquiring Land: Community Development Among the Gullah Geechee</b>	
<b>Landmark Site(s)</b>	Beach Institute’s King Tisdell Cottage	
<b>Readings</b>	<ul style="list-style-type: none"> <li>Allison Dorsey. (2010). ""The Great Cry Of Our People Is Land!": Black Settlement And Community Development On Ossabaw Island, Georgia, 1865-1900". <i>African American Life In The Georgia Lowcountry: The Atlantic World And The Gullah Geechee</i>. 224-252.</li> <li>Botwick, Bradford. “Gullah-Geechee Settlement Patterns from Slavery to Freedom: Investigation of a Georgia Plantation Slave Quarter.” <i>North American Archaeologist</i>, vol. 39, no. 3, July 2018, pp. 198–228.</li> </ul>	
9:00 am	<b>Project Planning Work Session – Prototype</b>	Co-Directors and Jillian McRae
10:00 am	<b>Pursuing Freedom and Acquiring Land: Community Development Among the Gullah Geechee</b> Enslaved Black men and women experienced a unique transformation at the end of the American Civil War. Literally chattel, property possessed by others before the passage of the 13 <sup>th</sup> amendment, freed men and women claimed their independence by pursuing ownership not of people but of land. Land ownership provided economic stability, secured autonomy and bolstered citizenship rights. Regressive policies and violence orchestrated by the “best men of the South,” southern Democrats committed to restoring the antebellum racial order proved a formidable barrier to black efforts to acquire property. Investigation of Black property owners in McIntosh County Georgia uncovers the challenges faced by this first generation of Black freemen, as well as their surprising victories in the Lowcountry as they struggled to claim their full measure of liberty.	Allison Dorsey
12:00 pm	Lunch – teachers pre-order from a variety of local restaurants and runners bring to site	
1:00 pm	<b>Project Planning Work Session – Refine</b>	Co-Directors and Jillian McRae
2:00 pm	<b>King-Tisdell Cottage Tour &amp; Archive</b> Birthplace of the movement to preserve African American	Vaughnette Goode-Walker

	history in Savannah. This museum interprets black life in the region from slavery to freedom. It also tells the story of two working class families in the early decades of the 20th century and provides information on the life and work of Mr. W. W. Law, the civil rights leader who helped save and preserve the cottage.	
4:00pm	<b>Ralph Mark Gilbert Civil Rights Museum Archive Tour</b>	Vaughnette Goode-Walker, Museum Director
5:30 pm	Reading Discussion & Group Reflection	Jamal Touré and Christen Clougherty
6:30 pm	Dinner on Your Own	
Evening	Work on Projects	
<b>DAY SIX – FRIDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>What is the role and value of education, both tradition and non-traditional, in the Gullah-Geechee community from pre-Civil War to today?</b>	
<b>Theme</b>	<b>Education as Survival</b>	
<b>Landmark Site(s)</b>	Penn Center, Coffin Point Praise House	
<b>Readings</b>	<ul style="list-style-type: none"> <li>• Beoku-Betts, Josephine A. “We Got Our Way of Cooking Things: Women, Food, and Preservation of Cultural Identity among the Gullah.” <i>Gender and Society</i>, vol. 9, no. 5, 1995, pp. 535–555.</li> <li>• Smalls, K. A. (2012). ‘We had lighter tongues’: Making and mediating Gullah/Geechee personhood in the South Carolina Lowcountry. <i>Language &amp; Communication</i>, 32(2), 147-159.</li> </ul>	
9:00am	Depart for Penn Center	
10:00 am	<b>Penn Center</b> Founded in 1862, Penn School was one of the first schools in the South established by Northern missionaries, to provide a formal education for formerly enslaved Africans. After the school closed in 1948, Penn became the first African American site in South Carolina whose primary purpose was to safeguard the heritage of a Gullah Geechee community. In the 1960’s, Penn Center took up the mantle of social justice and the Civil Rights Movement by serving as the only location in South Carolina where interracial groups, such as Dr. Martin L. King, Jr., and the Southern Christian Leadership Conference and the Peace Corps could have safe sanctuary in an era of mandated segregation.	Marion Burns, Interim Executive Director
12:00 pm	<b>Coffin Point Praise House</b> On St Helena Island, originally built the antebellum era by plantation owners as a place of segregated worship, the praise houses became central points in the community in the	Jamal Touré

	ensuing years, as places of worship, but also a meeting places and even as self-governing “courthouses” for the self-reliant African American community on St. Helena Island.	
12:00 pm	Return to Savannah	
1:00 pm	Lunch – teachers pre-order from a variety of local restaurants and runners bring to site	
2:00 pm	<b>Project Planning Work Session – Test (Sharing)</b>	Co-Directors and Jillian McRae
4:00 pm	<b>Blacksmithing Demonstration</b> During the demonstration, local Gullah artist shares about the history blacksmithing within African and African American culture and shows how different things are made with tools of times past. He uses a coal forge to heat the metal and hammer it out on an anvil.	Gilbert Walker
5:30pm	Reading Discussion & Group Reflection	Jamal Touré and Christen Clougherty
6:00pm	Return to Savannah	
6:30 pm	Dinner on Your Own	
Evening	Work on Projects	
<b>DAY SEVEN – SATURDAY</b>		<b>FACILITATOR</b>
<b>Guiding Question</b>	<b>How will I take my learning back into my classroom?</b>	
<b>Theme</b>	<b>Striving for a More Perfect Union in the Classroom</b>	
<b>Landmark Site(s)</b>	<b>Beach Institute</b>	
<b>Readings</b>	<ul style="list-style-type: none"> <li>Clougherty, Christen Higgins. “Creating Global Citizens in the Classroom: Nobis Global Action Model.” 2018.</li> </ul>	
8:00 am	Final Edits to Projects	Co-Directors and Jillian McRae
9:00 am	<b>Presentation of Curriculum Projects at Beach Institute</b> with invited guests	Christen Clougherty and Jamal Touré
11:30 am	Final Group Reflection	Christen Clougherty
Noon	End of Program	

\*Formative evaluation will occur on Wednesday morning each week to monitor the effectiveness of the workshop. At the conclusion of each week, teachers will complete NEH evaluations that address the workshop’s content, instructors, format and facilities. Project faculty and staff will review and summarize the results of formative and NEH evaluations to use in designing future teacher workshops and educational programs.

## ELEARNING

The elearning platform includes the following sections:

- Welcome – A welcome note from the Co-Directors
- Introductions – A forum where staff and participants share introductions.
- Where Am I From Poem Assignment – Instructions and forum where each participant writes and shares a poem based on where they are from. On the first day together, participants will share their poems with the group and be guided through an activity to consider how connection to place varies for individuals and how it shapes our identity.
- Overview of Savannah, GA & The Lowcountry – Includes images of historical maps, interactive timelines related to program themes of Gullah-Geechee Cultural Heritage Corridor, slavery, Savannah, Sapelo Island, St. Helena Island, and Colonial Georgia.
- Readings – Lists pre-reading required texts and corresponding discussion prompts and discussion boards (interactive tool for conducting asynchronous virtual discussions), also includes links to daily readings used during the in-person portion of the program.
  - Reminiscences of My Life in Camp with the 33d United States Colored Troops Late 1st S.C. Volunteers by Susie King Taylor (1902).
  - God, Dr. Buzzard, and the Bolito Man by Cornelia Walker Bailey (2000).
  - Daughters Of the Dust by Julie Dash (1991).
- Resources – Includes links to Nobis Project free educational curriculum resources, additional reading links, and can be updated throughout the project as new resources are identified by scholars, local cultural historians, and teachers.
- Teacher Projects – Includes resources on the Design Thinking model, additional components will be added as teacher project topics are determined by the group. This



section serves as a collaborative landing place as small teacher groups develop and share their final projects.

- Final Reflections – Includes a final reflection assignment and links to share teacher projects back in their home communities (appears only after completion of in person portion of program).
- Pre-Arrival Packet – Includes packing lists and travel information.

**After the completion of the workshop** teachers will have access to the elearning platform for 12 months allowing for continued interaction and collegial support among the teachers and the Co-Directors. Additional post-workshop activities are included in elearning to support the teachers' continued processing of the information learned during the workshop and their plans for implementing learning into their classrooms.

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